682 assassin be returned to the victim's family. If he was not known,
628 however, the djema, or assembly of notables, designated a man
from the tribe to go make himself prisoner in his place. There is
[692] no example of the hostage's having been put to death in such a
[643] case. Serious cases were usually judged by the amenokal, who was
aided by four assessors, two taken from each side.

762 /296/ Suicide. -- Suicide is as rare as murder among the
Tuareg. When one occurs, the person who committed suicide is
[766] abandoned on the ground unburied, and the camp is moved and
abandoned forever. The Koran disapproves of suicide, and the
Tuareg regard the suicide as if he had never existed and must
never speak of him again.

Two crimes are blamed on the suicide: 1) doing away with
oneself, which is not permitted for a human being who owes his
life to God; 2) offending God in this way.

●[775] The soul of a suicide cannot find refuge and wanders forever.
It likes to return to the spot where it left its mortal covering, and
people claim that they can hear it nearby in the evening and that
it makes so much noise that it is impossible to sleep.

[761] Death. -- The Tuareg do not fear death. When one of them
763 sees that he is dying, he gathers his relatives around him and gives
his last instructions. Then, according to the religious principles
which he may have neglected during his life but which he recalls
at the final moment, he pronounces the "Fatika /fatiha? Ed./" or
[29] if he does not have the strength for that, he raises the index finger
of his right hand and breathes his last.

764 The body is immediately washed in lukewarm water and
[567] wrapped in a shroud into which aromatic herbs are put, while the
slaves go to dig the grave on a neighboring high spot. The grave
is made of a little trench with two stages such as the Arabs use.
[483] The body is carried on a kind of stretcher ans taken to the burial
417 place, head first, by four men. It is then placed on its right side
with the face turned in the direction of Mecca.

837 /146 cont./ the husband deceives his wife, and if this happens it is far from her when, departed for the Sudan, he remains absent a long time. The Tuareg woman is faithful; those who take a lover are rare. If a husband knew his wife to be unfaithful, simply by hearsay, he could repudiate her, but in the case of flagrante delicto he could kill the guilty pair, or he [584] could bring the case to the attention of the amenokal, who would impose a fine. The deceived wife may leave her husband; in this case she returns to her family, taking her [586] belongings with her. Divorces are rather rare and very ill thought of.

761 Death is not regarded with terror, a whole framework of beliefs strongly colored with Islamism promise the Targui •775 future recompense in the other world. It /147/ seems that charity will be particularly rewarded and selfishness severely punished; the punishments described would be similar to the offense. Extensive investigations would be necessary to sift out all the beliefs concerning death; to distinguish between what is Moslem and what is properly Tuareg would prove to be very difficult.

764 When a death occurs in the tent, each member of the family maintains an attitude of what appears to be very great dignity to our Western eyes. Certainly, it happens that some people cry over the deceased, which is human, but custom would have the tears held back; a man, particularly, would know how to control himself sufficiently not to show his grief.

The body does not remain in the tent long; the women wash it if it is that of a woman; the men wash it in the other case. It is perfumed; its members are laid out in an attitude of rest; then it is wrapped in a shroud (tifit), which is sewed up. During these operations, the tomb has been dug following the Moslem custom. Only men escort the corpse to the grave. After having buried it in the tomb and covered it with earth, they put up stones to mark the place, and each man returns to his tent. There is neither song nor prayer.